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No. 1.

NĀLANDĀ COPPER-PLATE OF DEVAPĀLADEVA

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Nālandā Copperplate of Devapāla.

PREFACE.

More than ten years ago a resolution was passed by our Council of Management to publish certain original articles of Archaeological and Historical interest, as Monographs of the Society. The resolution, unfortunately, was not given effect to. Since then the Society's activities have considerably increased and the want of such a publication is now more keenly felt than before. Such monographs will be welcome to the members of the Society who get at present but little material return for the subscriptions they pay, and will also stimulate research by providing them with a means of expression. The Society is glad to revive the idea and place before the public their first Monograph—viz. "the Nālandā Copperplate of Devapāladeva," contributed by Mr. N. G. Majumdar, the Curator.

The thanks of the Society are due to Kumar Hemendra Kumar Ray of Dighapatiya who has very generously provided funds for printing this Monograph. It is hoped that other scholars and donors will come forward with their contributions and enable the Society to continue this series.

Varendra Research Society  
RAJSHAHİ  
The 28th March, 1926.

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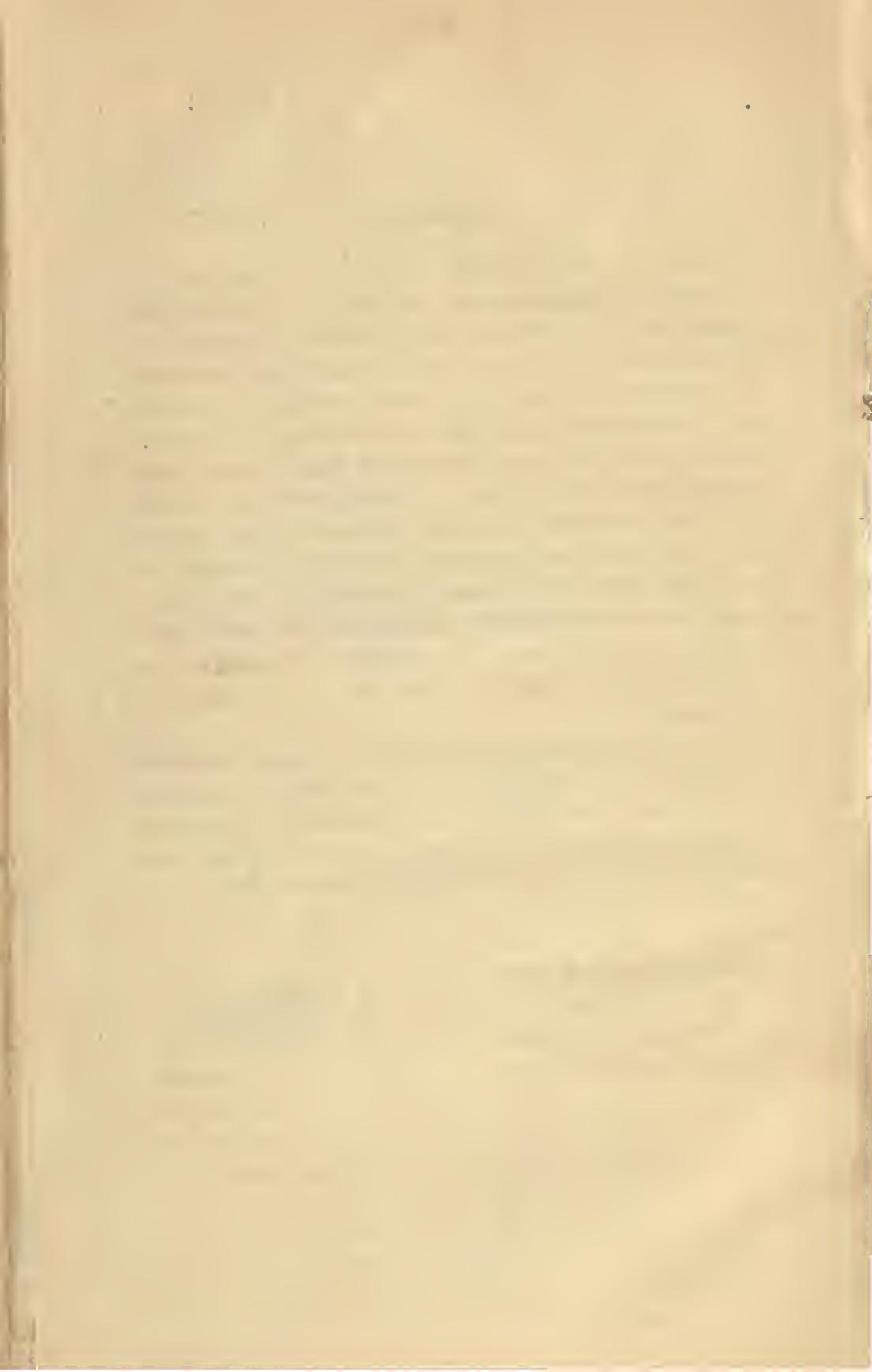
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## NĀLANDĀ COPPER-PLATE OF DEVAPĀLADEVA.

By N. G. MAJUMDAR, M.A.

This copper-plate was found in 1921 in course of excavations at Nālandā, modern Bargāon, a station on the Bakhtiarpur-Bihar Light Railway, by Mr. Hirānanda Sāstrī, M.A. A tentative summary of the epigraph was first published in the *Annual Progress Report of the Archaeological Survey of India, Central Circle*, 1920-21, pp. 37-38 and in the Director-General's *Annual Report of the Archaeological Survey of India*, 1920-21, p. 27. Subsequently a more detailed account of its contents was given by Mr. R. D. Banerji in his *Bānglār Itihās*, vol. I (Second edition), pp. 208-10. Recently Mr. Sāstrī has edited it in the *Epigraphia Indica*, Vol. XVII, pp. 310-27 and pl. As the record is one of exceptional importance I venture to re-edit it with my own comments, from the excellent facsimile accompanying Mr. Hirānanda Sāstrī's article as well as a set of inked estampages kindly lent to me by Rao Bahadur H. Krishna Sāstrī, B.A., Epigraphist to the Government of India.

This is a single plate inscribed on both the sides. The inscribed surface measures 1'10" × 1'3½" on one side and 1'4" × 1'4" on the other. The writing consists of 86 lines. Of these as many as 42 lines are engraved on the obverse and 24 on the reverse. The letters are about  $\frac{3}{8}$ " in size. There is a highly ornamented seal soldered on the top of the plate, bearing the well-known Dharmachakra symbol which was the emblem of the Pāla and Chandra dynasties of Bengal. It represents a wheel placed between two gazelles, symbolising Buddha's first preaching at Sārnāth. Below this representation is the legend *Srī-Devapāladevasya*, i. e., 'of Srī-Devapāladeva,' written across the seal. The ornament thus attached to the plate

interposes between, and causes a gap in the middle of, the first five lines on the obverse and reverse sides of the plate, and projects about 6½" above it.

The characters belong to a type of the Northern class of alphabets of about the ninth century A. D., as found in Khālimpur copper-plate of Dharmapāla,<sup>1</sup> the Mungir copper-plate of Devapāla<sup>2</sup> and the Ghoshrāwā inscription of Vīra-deva,<sup>3</sup> which, by Kielhorn, is described as a Magadha variety of the Nāgarī alphabet.<sup>4</sup> Properly speaking, however, it should be called the "Eastern variety of Nāgarī", because it was by no means confined to the territorial limits of Magadha. The inscription contains the final forms of *t* and *m*. Final *t* shows at least three varieties : an inverted one e.g. in *skandhāvārāt*, l. 24 ; the ordinary letter *t* with the *virāma* stroke beneath it e. g. in *digantarālāt*, l. 23 ; and a slanting one without the top stroke e. g. in *samvat*, l. 42. The form of the final *n* may be seen in *abhūvan*, l. 6. According to Mr. Sāstrī's reading final *m* occurs in *pitrīnām* in l. 9 and in a number of other places. But I have no doubt that in every case it has to be taken as an *anusvāra* sign consisting of a circular dot with a curve or hook below it (somewhat approaching the modern Bengali *anusrāra*) for final *m*. The inscription contains instances of initial *a*, *ā*, *i*, *u*, and *e*. The initial *ā* is formed by the addition of the *ā-kāra* stroke to the right of *a* as in the Khālimpur plate. There is no hooked type of *ā*, which occurs in the Ghoshrāwā inscription,<sup>5</sup> and also in some earlier inscriptions of Northern India.<sup>6</sup> Initial *i* presents at least two different forms : one consisting of a horizontal line above two circles, e. g. in *iti*, l. 7 ; and another in which there are two circles with a hook below them, e. g. in *iti*, l. 42. The form

<sup>1</sup> *Ep. Ind.*, Vol. IV, p. 243 ff; for facsimile see J. A. S. B., Vol. LXIII, part I, pl. III.

<sup>2</sup> *Ind. Ant.*, Vol. XXI, p. 251; for facsimile see *Asiatic Researches*, Vol. I, opposite p. 123.

<sup>3</sup> *Ind. Ant.*, Vol. XVII, pp. 307 ff and pl. opposite p. 310.

<sup>4</sup> *Ep. Ind.*, Vol. IV, p. 244. <sup>5</sup> Kielhorn, *Ind. Ant.*, Vol. XVII, p. 308.

<sup>6</sup> E. g. in the Haraha inscription of 534 A.D., *Ep. Ind.*, Vol. XIV, facsimile opposite p. 118.

of initial *e* is noteworthy, *e. g.* in *era*, l. 20. It is not of the looped or closed type occurring for instance in l.43 of the Khālimpur copper-plate, but represents the proto-Bengali form as found, *e. g.* in the Deopārā inscription of Vijaya-sena (see Bühler's Tafel V, col. XVIII,7). With the Khālimpur copper-plate the present record bears a general agreement in alphabetic forms, although in regard to a few letters *e. g. gh* and *th* a difference is decidedly perceptible. In the former the letter *gh* has the middle vertical touching the top-stroke, while in the latter it has become shorter in length and does not reach the height of the other two verticals. The letter *th* in the present record shows, side by side with a form, *e. g.* in *Prithu*, l. 6, which has developed out of the type occurring in the Khālimpur copper-plate, another in which the upper half presents an opening to the left of the letter, *e. g.* in *prathita*, l. 20. Among conjuncts noteworthy is *rth* for which a separate sign is employed.<sup>1</sup> The conjunct *ry* is not denoted by a separate sign as in the Ghoshrāwā inscription, but is indicated by the placing of the superscript *r* on the top of *y*. The sign of *visarga*, in which the lower circle often takes the shape of a hook, is sometimes difficult to distinguish from a type of *anusvāra* approximating the same form. The sign of *avagraha* is used in three out of eight cases.

The language of the inscription is Sanskrit. With the exception of the introductory *om svasti* the record is in verse down to the commencement of the formal part of the grant, which is in prose, beginning with *sa khalu* etc. in line 21 and ending with *dharmaṇuṣaṇsana-ślokāḥ* in line 43. This is followed up in lines 43-50 by the usual benedictive and imprecatory verses. The concluding portion, lines 50-66, which is a sort of postscript and records the transference of the grant by the donee, is also in verse. In respect of lexicography the only word deserving notice is the indecli-

<sup>1</sup> See Kielhorn, *Ep. Ind.*, Vol. IV, p. 244.

nable *śanakam* in l. 57, which stands for *śanakaiḥ* or *śanaiḥ* meaning 'slowly.'

As regards orthography it may be stated that both *b* and *v* are denoted by the same sign; a *visarga* before a dental sibilant becomes *s*; a letter following a superscript *r* is occasionally doubled; final *m* is often assimilated with the following consonant, often retained before *v*, *p*, and *s* and conjoined with them, and in places, though not followed by any consonant, it is changed into *anusvāra*. The scribe has on the whole done his work very creditably, the only mentionable mistakes being the use of *sh* for *s* in *bṛisham* (l. 55) and the employment of the sign of interpunction in places where it is not needed, e. g. between the second and third letters of *uripasya* (l. 54).

The inscription is one of the devout worshipper of Sugata (i. e. Buddha), the *Parameśvara*, *Paramabhattāraka*, *Mahārājādhīrāja*, the illustrious Devapāladeva, who meditated on the feet of the devout worshipper of Sugata (i. e. Buddha), the *Parameśvara*, *Paramabhattāraka*, *Mahārājādhīrāja*, the illustrious Dharmapāladeva (lines 24-26), and consists clearly of two parts: one recording the gift of Devapāladeva and the other recording the transference of the same gift by the donee to a Vihāra.

(Part I): It opens with the usual auspicious formula *om svasti* which is followed by a verse in honour of Buddha (lines 1-4). It then gives in fourteen verses (exactly as in the Mungir plate of Devapāla) the well-known genealogy of the Pāla dynasty beginning with Gopāla and ending with Devapāla (lines 4-21). Then comes the customary description of the Royal Camp, which was situated at Mudgagiri (lines 21-24), the place from where the document is issued. In the formal part of the grant which is now introduced (lines 26 ff.), it is stated that the gift consisted of five villages all lying in the Śrinagara-bhukti, viz., Nandivanāka and Maṇivāṭaka in the Ajapura-

*naya* of the Rājagṛīha-*vishaya*; Naṭikā in the Pilipinkā-*naya* and Hastigrāma in the Achalā-*naya* of the same *vishaya*; and Pālāmaka in the Kumudasūtra-vīthī of the Gayā-*vishaya* (lines 26-28). From his camp at Mudgagiri Devapāla informs his various officials and others concerned with the transaction recorded in this document (lines 28-33), that the villages are made over by means of a copper-plate charter for the worship of the Lord Buddha and for the provision of offerings, oblations, shelter, garments, alms, lying and sitting accommodation, as well as medicine and other requisites, in respect of 'the multitude of Bodhisattvas' and the Community of Buddhist monks from all quarters comprising the Eight classes of 'great beings,' and also for the copying out of religious texts and the necessary repairs of the monastery,—on being informed through ambassadors that the *Mahārāja*, the illustrious Bālaputradeva, Lord of Suvarṇadvīpa, i. e. Sumatra, has established a Vihāra at Nālandā (lines 36-40). Then follows the date of the grant which is the year 39, the 21st day of Kārttika (line 42), and thus concludes the formal part of the grant. The subsequent eight lines, viz. 43-50, contain six of the customary benedictive and imprecatory verses. The next verse, which is introduced in lines 50-51, tells us that the illustrious Balavarman, the ruler of Vyāghrataṭi-maṇḍala acted as the Dūta of this grant. Ordinarily a royal land-grant should have ended here, after the benedictive and imprecatory verses are put in and the mention of the Dūta is made. But in this particular instance the document continues; and this portion, which is in the nature of an appendix or postscript, may, therefore, be treated as Part II of the Record.

(Part II): It begins with a description of the dynasty to which Bālaputradeva (the donee of Part I) belongs. In the Sailendravaiśa (line 52) was born VĪRAVAIRO-MATHANA, king of Yavabhūmi (i. e. Jāvā); his son was SAMARAGRAVĪRA from whose chief queen Tārā, the daughter

of king Varmasetu of the Soma dynasty (line 59), was born BALAPUTRA (lines 59-61). Being attracted by the virtues of Nālandā and through devotion towards Buddha, he erected there a Vihāra (lines 61-62), and having received the aforesaid five villages as a result of entreaties made through his ambassadors, from king Devapāla, made a gift of them (lines 63-64). There is one verse more in which it is prayed that the meritorious act, *i. e.* the grant, may be everlasting (lines 64-66), and this finally brings the document to a close.

As these two parts are included in the same charter bearing the seal of king Devapāla, and as the writing is clearly of one scribe throughout, there is no doubt that the whole instrument including the appended portion was drawn up at one and the same time.

The inscription throws welcome light on the question of cultural relations between the islands of the Indian Archipelago and Northern India. The investigations of Dutch and French Archaeologists have brought to light a mass of facts bearing on India's contribution to the civilisation of the Far East. The most important and salient of them have been given briefly in English by Prof. Vogel in a paper written for the India Society,<sup>1</sup> London, and by Prof. Foucher in another paper written at the instance of the Calcutta University.<sup>2</sup> These give us a fair idea as to the nature and extent of influence India exerted over her neighbours across the seas, in the sphere of art and religion. But the question that presents itself to the historian is of a deeper character. It is true that Indians colonised Sumatra, Java and other islands in the Indian Ocean as well as Cambodia, Siam and so on on the main land. But from which particular part or parts of India did the colonists emigrate to these regions? Southern India has always been looked upon as

<sup>1</sup> *Influences of Indian Art*, pp. 30-80.

<sup>2</sup> *Ashutosh Mukerjee Silver Jubilee Vols.*, Orientalia, part I (Calcutta 1922), pp. 1-35.

the main source from which Indian civilisation was derived by her sea-girt neighbours, and indeed evidence of their being ruled over by princes of South-Indian origin is not wanting. But the question whether or how far Northern India contributed to this spread of Aryan culture has not yet been properly threshed out.

As early as 1876 Burnell published a letter in the *Academy*, recording his impressions of a trip to Java. This letter which was reproduced in the *Indian Antiquary* of the same year contained the following observations : "There was evidently a large emigration of Buddhists from North India to Java about the eleventh century A. D., and these took with them a Nāgarī alphabet, which is a great contrast to the old Javanese character ..... These emigrants took with them a highly developed form of the Northern Buddhism."<sup>1</sup> What these Nāgarī inscriptions were Burnell does not tell us. Eleven years later Sir Ramkrishna Bhandarkar received a photograph of apparently one of these from a European friend of his named Mr. Baumgarten. The former exhibited it in a meeting of the Bombay Branch of the Royal Asiatic Society and read also a very learned paper dealing with the contents of the inscription.<sup>2</sup> It records the building of a temple of the Buddhist goddess Tārā as well as a dwelling for Bhikshus who are described as versed in the Vinaya and the Mahāyāna, by a king called Kariyāna-Panaikarāya at the instance of the Guru of the Sailendra kings. The inscription comes from a place called Kalasan in Central Java and is dated in 700 Saka, i. e. 778 A. D. In course of his paper Sir Ramkrishna said, "the characters resemble those of North-Indian inscriptions of the period between the eighth and eleventh centuries ; being a good deal like those in the Radhanpur grant of Govinda III., dated 730 Saka or 808 A. D., the grant

<sup>1</sup> *Ind. Ant.*, Vol. V, p. 316.

<sup>2</sup> *Journal of the Bombay Branch of the Royal Asiatic Society*, Vol. XVII, part II, pp. 1-10. "A Sanskrit Inscription from Central Java." Also edited by Dr. Brandes in *Tij. voor de Taal, Landen-en Volkenkunde van Ned. Ind.*, 1886, p. 240 ff.

of Vākpatirāja of 1031 Samvat corresponding to 975 A. D., and the inscription at Deval in Rohilkhand dated 1049 Samvat or 993 A. D.; while *the style of execution is almost exactly like that of an inscription found at Ghosrāvan, near the old city of Nālandā in Magadha or Bihar*, which I translated for Mr. Broadly in 1872, and which is to be referred to about the middle of the ninth century.”<sup>1</sup> Later on he said, “In the Fourth Volume of the *Indian Antiquary* (p. 356), two small Sanskrit inscriptions from East Java are published, the characters of which are unmistakably South-Indian; while our inscription is, as we have seen, in the Nāgarī character from the North, especially from Magadha or Bihar, thus, showing that Hindus both from Northern and Southern India went and settled in the island.”<sup>2</sup> The emigrants who are responsible for the script used in the epigraph must have settled in the island not long prior to 778 A. D. They could not certainly have been those, faintly though significantly, referred to by Fa-hien in the fifth century A. D.<sup>3</sup> As Bhandarkar pointed out, “If they established a colony in the island before the beginning of the fifth century and carried with them the Sanskrit alphabet of the time, they could not, if they were cut off from the parent country, develop out of it the fine Nāgarī letters of the inscription before us, so alike in every respect to those in use in Northern India four centuries later.”<sup>4</sup> The Nāgarī characters of Northern India are found also in another inscription discovered at Kloerak in Java which is dated in Saka year 704 i. e. A. D. 782. It refers to the consecration of an image of the Bodhisattva Mañjuśrī or Mañjughosha which had been set up at the instance of the preceptor of a king who is called in the inscription ‘the ornament of the Sailendra Dynasty’.<sup>5</sup> The

<sup>1</sup> *Op. cit.*, p. 4. The italics are mine.

<sup>2</sup> *Op. cit.*, p. 7.

<sup>3</sup> They arrived at a country called Java-dvīpa, “where various forms of error and Brahmanism are flourishing, while Buddhism in it is not worth speaking of”—Legge, *Fa-hien*, p. 113.

<sup>4</sup> *Op. cit.*, p. 7.

<sup>5</sup> *Influences of Indian Art*, p. 54.

characters of these Buddhist inscriptions from Java have been pointed out to be in great contrast with those of the Brahmanical records from the island, and in view of this fact Prof. Vogel has rightly remarked, "Are we then to assume that the emigrants who introduced Buddhism into Java came from the North, as the promoters of Brahmanism in all likelihood hailed from the south of the Indian Continent?"<sup>1</sup> Indeed the palaeography of the inscriptions is strongly in favour of such a hypothesis, and so also is the fact that a developed form of Northern Buddhism which included among other things the worship of Tārā and Mañjuśrī prevailed in the island as early as the eighth century A. D.

Now, if Java was influenced by Northern Buddhism, is there anything in its art which is particularly reminiscent of the art of Northern India? In the Raffles collection of the British Museum there is a number of miniature bronze images from Java some of which have been described and illustrated by Dr. A. K. Coomarswamy. Regarding one of these, which is a figure of Mañjuśrī and is assigned by him to the ninth century A. D., he observes that it "closely resembles a sculpture from Magadha illustrated by Foucher (*Iconographic Bouddhique*, Part II, p. 43, fig. 3)."<sup>2</sup> Similar conclusions, I may add, will also be arrived at from a study of the bronze images from Java in the Royal Museum at Batavia, illustrations of some of which have recently been published by Dr. N. J. Krom.<sup>3</sup> The resemblance between the Buddhist images of Magadha of the Pāla period and those of Java cannot be easily ignored and is possibly to be ascribed to the fact that Java derived its Buddhism from Northern India. But the question arises, which part of Northern India contributed to this spread of Buddhism across the seas?

If we turn our attention to the accounts of the

<sup>1</sup> Ibid., p. 53    <sup>2</sup> *Journal of the Royal Asiatic Society*, 1909, p. 291.

<sup>3</sup> N. J. Krom, *De Buddh. Bronzen in het Mus. Bat.* (1912), Plates 13-19. I am obliged to Johann van Manen for a copy of this monograph.

Chinese travellers Fa-Hien, Yuan-Chuang and I-Tsing we shall see that it was the eastern part of Northern India that had systematic maritime relations with the islands of the Indian Ocean and even China, in the fifth, sixth and seventh centuries A. D. Fa-Hien boarded his ship at Tāmralipti (modern Tamluk in Bengal) and proceeded on his way to China via Java.<sup>1</sup> Two centuries later when Yuan-Chuang was going back to China, he was assured by king Bhāskaravarman of Karṇasuvardha that 'if you select the Southern sea-route then I will send official attendants to accompany you.'<sup>2</sup> This 'Southern sea-route' of the days of Yuan-Chuang lay of course via Tāmralipti. Again in 673 A. D. when I-Tsing came to visit India he landed at the same port along with 'many hundreds of merchants' who went to Central India.<sup>3</sup> He also returned by the same route and observed : "This is the place where we embark while returning to China."<sup>4</sup> A second sea-port of eastern India was Harikela, which was also in Bengal and according to I-Tsing was the 'eastern limit of Eastern India.' From Simhala (Ceylon) he sailed for the North-east and came to Harikela.<sup>5</sup>

Thus there was a convenient route connecting North-eastern India with Java, Sumatra and other islands of the Indian Archipelago. No Indian testimony was however, hitherto available to show that there was actual communication between North-eastern India and these islands. The present record is, therefore, the first of its kind that throws light on this very important topic. For it actually relates how there were interchanges of envoys between Devapāla, the Pāla king of Gauda and Magadha and Bālaputradeva, king of Sumatra. The latter built a Buddhist monastery at Nū-

<sup>1</sup> Legge, *Fa-Hien*, p. 100. See R. Chanda, 'Early Indian Seamen' *Ashutosh Moorjree Com.* Vol. (Orientalia), pp. 117-118.

<sup>2</sup> Beal's *Life of Hiuen-Tsang*, p. 188.

<sup>3</sup> Takakusu, *I-Tsing*, p. XXXI.

<sup>4</sup> *Ibid.*, p. XLVI.

<sup>5</sup> *Ibid.*, pp. XXXIII-XXXIV.

landā and for its maintenance received a grant of five villages from the former. The manner in which this incident is described (see verse 32) shows that Bālaputradeva had great fascination for Nālandā, the premier seat of Buddhism of Northern India, and that he himself was a devout Buddhist. He despatched possibly more than one embassies (*dūtaih*, l. 63) to the Pāla king no dout for the furtherance of Buddhism in his own kingdom. The glory of Nālandā of the days of Devapāla and his connection with it are clearly described in the Ghoshrāvā inscription of Viradeva, who was 'treated with reverence' by him and was 'permanently appointed to govern Nālandā'.<sup>1</sup> Nālandā must have had an international reputation as a great centre of Buddhist culture, reaching beyond the seas, even in the time of Yuan-Chuang, and students (like I-Tsing for instance) flocked there not only from different parts of India, but also from distant foreign lands like China, to receive prolonged and systematic instruction in Buddhistic texts and practices. Regarding these foreign students the Chinese traveller I-Tsing himself observes : "They pass two or three years, generally in the Nālandā monastery in Central India, or in the country of Valabhī (Wālā) in Western India. These two places are like Chin-ma, Shih-chüi, Lung-mén, and Ch'ue-li in China, and there eminent and accomplished men assemble in crowds, discuss possible and impossible doctrines, and after having been assured of the excellence of their opinion by wise men, become far-famed for their wisdom. To try the sharpness of their wit (lit. 'sharp point of the sword'), they proceed to the king's court to lay down before it the sharp weapon (of their abilities); there they present their schemes and show their (*political*) talent, seeking to be appointed in the practical government."<sup>2</sup> Such was the unique position of Nālandā in those days, and this explains why the king of Sumatra was so anxious to maintain a monastic

<sup>1</sup> *Ind. Ant.*, Vol. XVII, p. 310, II. 10-11.

<sup>2</sup> *Op. cit.*, p. 177.

establishment there, undoubtedly for the convenience of Sumatran pilgrims to this great centre of Buddhism. The present record says that the monastery he built at Nālandā was for the residence of the Saṅgha of Buddhist monks, and he describes himself as its Wealth, Friend and Beauty.

This intimate connection of the Sailendras of Java and Sumatra with Nālandā is a fact of paramount importance and points to Magadha with its great centre of Buddhism viz. Nālandā, as the probable source from which the religion was derived by the islands of the Indian Archipelago. In view of this fact it would be possible to explain the discovery of Buddhist inscriptions in North-Indian characters and of images of the Buddhist pantheon having North-Indian affinities, in the island of Java. These Buddhist inscriptions, as already stated, belong to the last quarter of the eighth century A. D. and would be two or three generations earlier than the time of Devapāla, contemporary of Bālaputradeva, the third king of the Sailendra dynasty. The Sailendra king of Java who is alluded to in these records would therefore be the father, or more probably the grandfather, of Bālaputradeva. Thus the Sailendras seem to have been Buddhists from the very beginning.

About the royal dynasty of the Sailendras of Java and Sumatra much useful information has been collected by Mr. Hīrānanda Sāstrī with the help of Javanese archæologists. The Sailendras, who appear to have been of South-Indian origin, were rulers of the kingdom of Śrī-Vijaya, which is the old name of Palembang, in Sumatra. They must have come to power as early as the eighth century A. D. and ruled over their island possessions, which included Java and Sumatra, for close upon four centuries. Lines 52 ff. of the present record describe, as already stated, the family of Bālaputradeva, king of Sumatra. The name of his grand-father is given in l. 52 as Vīra-vairi-mathana, who is called king

of Java. The expression *Srī-Vira-vairi-mathana-āvagat-ābhidhānah* is translated by Mr. Sāstri as 'one whose name was conformable to the illustrious tormentor of brave foes.' I have, however, no doubt that the word, which is prefixed by *Srī*, viz., *Vira-vairi-mathana*, was his actual name or *viruda*. Mr. Sāstri says that 'the name of the father of Bālaputradeva is not given at all' (*op. cit.*, p. 312). It must be noted, however, that more than three verses are devoted to him and the names of his wife, viz., Tārā and of his father-in-law, viz., Varmasetu, are mentioned in the record. It would be impossible to believe that all these are mentioned but not his own name. The first of the three verses devoted to Bālaputradeva's father is as follows :

तस्याभवद्यपराक्रमगौलशालो राजेन्द्रमोत्तिगतदुर्बलिताह्युगमः ।  
सनुयैषितिर-परायर-भीमसेन-कर्षाञ्जनार्जित्यग्नाः समरायवीरः ॥

One would naturally expect here not merely a description of *Vira-vairi-mathana*'s son (*sūnu*) but also his name or *viruda*. And I feel certain that his name or *viruda* was *Samarāgravīra*, which is the last word in the above verse. Names or *virudas* of kings with a word denoting 'war' as the first component e. g. *Samgrāmabhīma*, *Saingrāma-dhīra*, *Yuddhamalla* and so on are too well-known from South-Indian inscriptions. If this view be accepted the genealogy of the line of Bālaputradeva would stand as follows :

*The Sailendras.*  
Viravairimathana  
|  
Samarāgravīra  
(married Tārā,  
daughter of Varmasetu)  
|  
Bālaputradeva  
(contemporary of Devapāla)

The mention in the inscription (v. 23) that Balavarman, who acted as the *Dūta* in the matter of this copper-plate

grant, was the ruler of Vyāghrataṭīmaṇḍala and the right hand person (*dakṣinabhuja*) of king Devāpāla is interesting. There is of course at present no data to locate Vyāghrataṭī. But it must have been the name of a portion of either Northern or Eastern Bengal. Vyāghrataṭī is mentioned in the Khāliumpur copper-plate of Dharmapāla and the Āmuliā copper-plate of Lakshmanasena<sup>1</sup> as being in the Paundravardhana-bhukti. In the former record the *Mahāsāmantādhipati* Nārāyaṇavarman is represented to have received a gift of land from king Dharmapāla in the Vyāghrataṭīmaṇḍala. Although it would be rather tempting to suggest that Balavarman and Nārāyaṇavarman belonged to the same family there are no adequate proofs in support of this conclusion. It is not clear from the inscription whether Balavarman was actually deputed by king Devapāla as an ambassador to the court of the king of Sumatra. One thing, however, is very significant. Devapāla issues this grant from his Camp at Mūdgagiri, i. e., Mungir in Bihār and commissions a governor under him in charge of a territory in Bengal to communicate his orders to the Government of Sumatra. This probably means that as Bengal was bordering on the sea Balavarman would unquestionably be in a far more convenient position than anybody else to take charge of this commission which would require him either to proceed to the court of Sumatra, or to meet the Sumatran party that was probably awaiting the orders of king Devapāla, in Bengal.

I append a reading and translation of the record. The first fifteen verses which also occur in the Mungir plate have already been translated by Prof. Kielhorn in *Indian Antiquary*, vol. XXI, pp. 257-58, and the rest by Mr. Hirānanda Sastrī in *Epigraphia Indica*, vol. XVII, pp. 324-27. On many points I am unable to accept the latter's reading and interpretation and these are indicated

<sup>1</sup> *Ep. Ind.*, Vol. IV, p. 249; *J. A. S. B.*, Vol. LXIX (1900), part I, p. 61.

in the footnotes to my reading. In regard to only one passage, I make my comments here.

In line 38, I read *prajñāpāramit-ādi-sakala-dharma-netrī-sthānasy-ārch-ārthe* and not *āyārthe*, and translate not as 'towards the income for etc.' but 'for the worship of etc.' Further I agree with Dr. Thomas in reading *tatraka-Bodhisattvagāṇasya* instead of *Tāntrika-Bodhisattvagāṇasya*, although I cannot accept his interpretation of 'Bodhisattvagāṇa' meaning 'monks'. This expression frequently occurs in Buddhist literature e. g. *dharmaṁ gachchhāmi śaranyaṁ Bodhisattvāṇam tathā* (*Bodhicharyāvatāra*, Ch. 2, verse 26) where the natural sense 'multitude of Bodhisattvas' is clearly intended. Mr. Śāstrī has not been able I am afraid to explain the significance of *ashta-mahāpurusha-pudgalasya* which he translates as 'the eight great holy personages.' But the real meaning is something different. Buddhist philosophy distinguishes twelve classes of intelligent beings (*pudgalas*). Of these four are of the average ordinary class (*puthujjanas*) and eight of the noble or elect class (*ariya*). Of the eight classes again four are supposed to be in the 'stations' of Four Paths (*magga-ūthāna*) and the other four in those of the Four Fruits (*phala-ūthāna*).<sup>1</sup> These are the *ashtārya-pudgala*, which is the same as the *ashta-mahāpurusha-pudgala*<sup>2</sup> of the present record. In the *Mahāvyutpatti*<sup>3</sup> one of the epithets of Buddha is *rājā āryapudgalānām*, i. e., king of the *āryapudgalas* or 'the eight elect classes'. The expression *ashta-mahāpurusha-pudgalasya* is here in apposition to *chāturdiś-ārya-bhikshu-samghasya* which follows, and the two expressions taken together would mean 'the community of monks from four quarters comprising the eight great classes of intelligent beings.'

Regarding place names I should only note that Śrinagara

<sup>1</sup> Compendium of Philosophy (Pali Text Society, 1910). Introduction, pp. 49-50.  
See also *Khuddakapāṭha*, 'Ratanasutta,' verse 6.

<sup>2</sup> Cf. *ashtau purusha-pudgalāḥ*—*Madhyamakarītti*, ed. Poussin, p. 478.

<sup>3</sup> Asiatic Society ed. Part I, p. 92.

was identified with Patna first by Sir Charles Wilkins in *Asiatic Researches*, vol. I, p. 130. It occurs in the form Śrīnagara-bhukti also in Devapāla's Mungir Copper-plate,<sup>1</sup> and in the form *Nagara-bhukti* on a few Patna seals exhumed by Dr. Spooner, as well as in the Deobaranārk inscription of Jīvitagupta II.<sup>2</sup> As regards Ajapurna-naya it may be noted that a place Ajapura is mentioned also in the Bihār pillar inscription of Skandagupta.<sup>3</sup>

<sup>1</sup> *Ind. Ant.*, Vol. XXI, p. 256, l. 30.

<sup>2</sup> *Ann. Prog. Rep.*, Arch. Surv., Eastern Circle, 1916-17, p. 43; Fleet, *Gupta Inscriptions*, p. 218.

<sup>3</sup> Fleet, *Gupta Inscriptions*, p. 50.

## TEXT.

[N.B. Hyphen has been used in the following transcript to indicate conjunction of letters for which no separate fount is available.]

### Obverse.

- 1 अ०१ स्तुति । ३सिद्धावस्य परार्थ-सुस्थितः-मतेष्मन्मार्गमभ्य-
- 2 स्यतस्मिदित्तिदिमनुत्तरां भगवतस्य प्रजासु क्रिया-
- 3 त् [1\*] यस्ते धातुकसत्त्वसिद्धिपदवौरत्युद्योर्योदयान्विता
- 4 निर्वृतिमासपाद सुगतस्मन्बर्भभूमीश्वरः ॥४ [1\*] सौभाग्यन्दध-
- 5 दतुलं श्रियस्तपत्रा गोपालः पतिरमवदसुन्धरायाः [1\*]
- 6 दृष्टान्ते सति ऋतिनाः सुराञ्जि यम्भिन् यहेयाः पृथुसुगरादयोष्य-
- भूवन् ॥५ [2\*] विजित्य येनाजलघेव्वसुन्धरा॑म्बिमोचिता
- 7 मोघपरिग्रहा इति । सवाप्यमुद्दाप्यविलोचनान्-पुनर्वनेषु  
वन्धुन्ददशुर्मतहङ्गजाः ॥६ [3\*] चलत्-स्वनन्तेषु वलेषु यस्य  
विघ्नव्यर्था-
- 8 -या निचितं रजोभिः ॥७ पादप्रचारचममन्तरिचम्बिहङ्गमानां८  
सुचिरस्वभूव ॥९ [4\*] शास्त्रार्थभाजा चलतोनुशास्य वर्णन्-  
प्रतिष्ठापय-
- 9 ता स्वधर्मं । श्रौधर्मपालेन सुतेन सोभूत-स्वर्गस्थितानामनुष्टः  
पितृणां ॥१० [5\*] अचलैरिव जडमैर्यदीयैर्विचलद्विद्विरदेः  
कदर्थमाना ।
- 10 निरुपद्वमम्बरं प्रपेदे शरणं रेणुनिभेन भूतधात्रौ । ॥११ [6\*]

<sup>1</sup> Expressed by a symbol.

<sup>2</sup> The following 15 verses occur also in the Mungir plate of Devapāla (Kielhorn, Ind. Ant., Vol. XXI, p. 254). The variants of the text are noted below.

<sup>3</sup> The reading in the Mungir plate is *sushira*.

<sup>4</sup> Metro : Śārdūlāvikaṛita. Kielhorn and Śāstri read *sarvārtha-bhūmīśvarab*.

<sup>5</sup> This corrects Kielhorn's reading *surinayāndh* in the Mungir plate.

<sup>6</sup> Metro : Praharshīpi. <sup>7</sup> Read *teasundhardh*. <sup>8</sup> Metro : Vārhēastha.

<sup>9</sup> There should be here only one stroke denoting the end of the second *pāda*.

<sup>10</sup> Read *antarikṣam*. <sup>11</sup> Metro : Upajāti. <sup>12</sup> Metro : Indravajra.

<sup>13</sup> Metro : Aupachchandasika.

केदारे विधिनोपयुक्तपयसां गंगा समेतेम्बुधौ ।<sup>1</sup> गोकर्णादिपु  
चाप्यनुष्ठि-

11 तवतात्ती(न्ती)येषु धर्म्याः क्रियाः [ १० ] भूत्वानां सुखमेव यस्य सकला-  
नुहृत्य दुष्टानिमान्-लोकान्साधयतोनुषङ्गजनिताः सिद्धिः परता-  
12 प्यभूत् ॥<sup>2</sup> [ ७ \* ] तेस्मैदिग्विजयावसानसमये<sup>3</sup> संप्रेषितानां  
परे: सत्कारैरपनोय खेदमस्तिलं स्वां स्वां गतानाम्भुवं<sup>4</sup> [ १ \* ]  
क्षत्यं भावयतां  
13 यदीयमुचितं प्रीत्वा वृपाणामभूत् शोत्-कण्ठं हृदयन्दिवसुरुत-  
वतां<sup>5</sup> जातिम्भराणामिव ॥<sup>6</sup> [ ८ \* ] श्रीपरवलस्य दुहितुः  
चितिपतिना रा-  
14 इकूटतिलकस्य । रमादेव्याः पाणिं गृह्णेति गृहमेधिना तेन ॥<sup>7</sup>  
[ ९ \* ] धृततनुरियं लक्ष्मीः साच्चात्-चितिर्तुं गरीरिणी<sup>8</sup> ।<sup>9</sup>  
किमवनिपतेः कौत्तिम्-  
15 तीष्यवा गृहदेवता [ १ \* ] इति विद्धती शुच्याचा(रा) वितर्क-  
वतीः प्रजाः प्रकृतिगुरुभिर्या शुद्धान्तङ्गुणेरकरोदधः ॥<sup>10</sup> [ १० \* ]  
श्वाच्या प्र( प )तिवतासौ सु-  
16 क्षारतं समुद्रएक्तिरिव श्रीदेवपालदेवम्भसवक्तु<sup>11</sup> सुतमसूत ॥<sup>12</sup>  
[ ११ \* ] निम्बलो मनसि वाचि संयतः ॥<sup>13</sup> कायकम्भनि( णि )  
च यः स्थितः शुचौ [ १ \* ]  
17 राज्यमाप निरपूवम्पितुर्वैधिसत्त्व इव सौगतं पदं ॥<sup>14</sup> [ १२ \* ]

<sup>1</sup> The reading in the Mungir plate is -*samet-ambudhau*.

<sup>2</sup> Read *imāmilo*.

<sup>3</sup> Metre : *Sārdūlavikṛīḍita*.

<sup>4</sup> This corrects Kielhorn's reading *tair=tair* in the Mungir plate. Cf. A. K. Maitra, *Gauda-lekhāmālā*, p. 36, n.

<sup>5</sup> Read *ampreshitānām*.

<sup>6</sup> Read -*m bhuram*.

<sup>7</sup> *Sāstri* roads *m-dīvāi=*

<sup>8</sup> Metre : *Sārdūlavikṛīḍita*.

<sup>9</sup> Metre : *Āryā*.

<sup>10</sup> This stroke is unnecessary.

<sup>11</sup> Metre : *Hariṇi*.

<sup>12</sup> Read -*detām*.

<sup>12</sup> Metre : *Āryā*.

<sup>14</sup> This stroke is unnecessary.

<sup>13</sup> Metre : *Rathoddhatā*.

स्मार्यद्विविजयकमेण ।<sup>1</sup> करिभिस्तामेदः विन्ध्याटवीसुहामप्लव-  
मानवाप्यप्य-

18 [ सो ] दृष्टाः पुनर्वभ्यवः<sup>2</sup> [ । \* ] कम्बोजेषु च यस्य वाजियु(व)-  
भिष्वस्तान्वराजौजसो हेषामित्यितहारिहेयितरवाः कान्ता-  
यिरप्रौष्णिताः ॥<sup>3</sup> [ 13 \* ] यः पूर्वं बलि-

19 ना कृतः कृतयुगे येनागमद्वार्गं वस्त्रेतायां प्रहतः प्रियप्रणयिना  
कर्षेन यो हापरे । विच्छिन्नः कलिना शकदिष्यि गते कालेन  
लोकात्-

20 रं येन त्यागपथस्स एव हि पुनर्विस्तमुन्मौलितः ॥<sup>4</sup> [ 14 \* ]  
आ गङ्गागमभितात्-सपदगून्यामासेतु( तोः ) प्रयितदशास्यकेतु-  
कीर्त्तेः [ । ० ] उर्वीमावरण-

21 निकेतनाच्च मिन्द्योरालक्ष्मीकुलभवनाच्च यो दुभोज ॥<sup>5</sup> [ 15 \* ] स  
खलु भागीरथोपयप्रवर्त्तमान-नानाविधनौवाटकसंपादितसेतु-  
वभ्यनिहितगै-

22 -लशिखरश्चेष्विभमात्<sup>6</sup> निरतिशयघनघनाघनघटा(टा)श्यामाय-  
मानवासरलक्ष्मीसमारब्धसंततजलदसमयसन्देहात्<sup>7</sup> उदौची-  
नानेक-

23 नरपतिप्राभृतीकृताप्रसेयहयवाहिनीखरखुरोत्खातधूलीधूसरित-  
दिग्नंतरालात् परमेश्वरसेवाभमायातायेषज्वं ( जंवू )-<sup>8</sup> ही-

24 पभूपालपादातभरनमदवनेः योमुहगिरिसमावासित-<sup>9</sup> श्रीमञ्जय-  
स्कन्धावारात्<sup>10</sup> परमसौगत-परमेश्वर-परमभटा( टा )रक-म-

<sup>1</sup> This stroke is unnecessary.

<sup>2</sup> Kielhorn reads *karibhi* [ b erd̥ ] m - em and remarks that 'in the lithograph there is no *visarga*, and the syllable here read *erd̥*, looks rather like *prū* or *mrd̥*' (op. cit., p. 255, n. 24). In all likelihood the above reading would occur in the Mungir grant also.

<sup>3</sup> The reading in the Mungir plate is *bādhārāt̥*.

<sup>4</sup> Metre : *Sārdūlavikṛījita*. The reading in the Mungir plate is *chirām vikṣitāt̥*.

<sup>5</sup> Sāstri reads *m* instead of *ṁ*. <sup>6</sup> Metro : *Sārdūlavikīlījita*.

<sup>7</sup> Metro : *Rathoddhītāt̥*.

<sup>8</sup> Sāstri corrects it as "mān = nīra" which is unnecessary.

<sup>9</sup> Sāstri corrects it as "dehād = udīchi" which is unnecessary.

<sup>10</sup> Sāstri reads *Jamīk*.

<sup>11</sup> Sāstri reads *sāmarāt̥* and quotes the same reading at p. 310 of his article.

<sup>12</sup> Sāstri reads *śrimān*.

25 -हाराजाधिराजः श्रीधर्मपालदेवपादानुधातः परमसौगतः पर-  
मेश्वरः परमभटा(द्वा)रको महाराजाधिराजः श्रीमान्देवपा-

26 लदेवः कुशली । श्रीनगरभुजी राजगढ़विषयान्तःपाति-अजपुरनय-  
प्रतिवहस्यसम्बाविच्छिन्नतलोपेत । नन्दिवनाक । मणि-

27 वाटक । पिलिपण्ड्कानयप्रतिवह-नटिका<sup>1</sup> । अचलानयप्रतिवह-  
इस्तिग्राम । गयाविषयान्तःपाति-कुमुदसूत्रबीथी-प्रतिवहपालाम-

28 क-प्रमेषु । समुपगतां( न् ) सर्वनिव राज<sup>2</sup>-राणक । राजपुत ।  
राजामात्य<sup>3</sup> । महाकात्तांकतिक । महादण्डनायक ।  
महाप्रतीहार । महा-

29 सामन्त । महादौःसाधसाधनिक । महाकुमारा( मा )त्य [ १० ]  
प्रमाण । शरभद्वा [ १० ] राजस्थानी । योपरिक । विषयपति  
[ १० ] दाशापराधिक । चौरोहर-

30 शिक । दाण्डिक [ १० ] दाण्डपाणिक [ १० ] गौल्किक  
[ १० ] [ गो ]ल्लिक । चैत्रपाल [ १० ] कोटपाल<sup>4</sup> । खुखुरच  
[ १० ] तदायुक्तक । विनियुक्तक । इस्त्यम्बोद्ध-नौवल-व्यापृ-

31 तक [ १० ] किशोरवड्यागोमहिष्विकत । दूतपै[ य ] शिक ।  
गमागमिक । अभित्वरमाणक । तरिक । तरपतिक<sup>5</sup> गौड़-  
मालव-खण्ड-कुलिक । कर्णा-

32 टा<sup>6</sup> [ छ ]ष । चाट-भ( ट )-सेवकादीनन्यांशाकीर्तितान्  
स्त्रपादपश्चोपजीविनः प्रतिवासिनय ब्राह्म(द्वा)षोत्तरान् महत्तम<sup>7</sup>-  
कुटुम्बि-पुरोगमेदाभ्यु-

33 क । चण्डालपर्यन्तान् समाज्ञापयति विदितमस्तु भवतां

<sup>1</sup> The letter *ddha* is dropped in Sästri's transcript.

<sup>2</sup> Omitted in the Mungir plate.

<sup>3</sup> *Amatiya* instead of *rajamatiya* occurs in the Mungir plate.

<sup>4</sup> Read *kṣapala* as in the Mungir plate.

<sup>5</sup> The list of officers in the Mungir plate includes *prantapāla* which is here omitted.

<sup>6</sup> Sästri reads *Odra* which he corrects into *Orissa* (Orissa). But the above reading is certain.

<sup>7</sup> This stroke is omitted in Sästri's transcript.

<sup>8</sup> The Mungir plate has *mahallira*.

यथोपरिक्षितसमवदाविच्छिन्नतलोपेत-नन्दिवनाक-याम ।

मणिवाट-

34 -कग्राम । नटिकाग्राम । हस्तिग्राम । पालामकग्रामाः स्वसीमा-  
द्वृण्पूतिगोचरपर्यन्ताः सतलाः सोहेगाः साम्बमधूकाः सजलस्य-  
लाः सोपरिकराः सदगापराधाः सच्चौरोडरणाः परिहृतसर्वपोङ्गाः  
अचाटभटप्रवेशा अकिञ्चित्प्रया [ ह्या ]<sup>३</sup> राजकुलीय-  
36 समस्तप्रत्यायसमेताः<sup>४</sup> भूमिच्छिदन्त्यायेनाचन्द्राकेन्द्रिति-समकालं<sup>५</sup>  
पूर्वदत्तभुक्तभुज्यमान-देवत्रद्वयदेवर्जिताः मया  
37 मातापित्रोरात्मन[च] पुस्त्यशोभितुदये ॥<sup>६</sup> सुव[ र्ण ]हीपा-  
विप-<sup>७</sup> म[हा]राज-योवास्त्रपुवदेवेन दूतकमुखेन वयम्बिज्ञा-  
पिताः<sup>८</sup> यथा  
38 मया<sup>९</sup> श्रीनालन्दायाम्बिहारः<sup>१०</sup> कारितस्त्रव भगवतो दुडभट्टारकस्य  
प्रज्ञापारमितादिसकलधर्मनेत्रौस्तानस्याचार्यै<sup>१०</sup> ता(त)व-  
39 क-<sup>११</sup> वोषिसत्त्वगणस्याटमहापुरुषपुहलस्य चातुर्दिग्गार्यभिन्न-  
सहस्र वलिचरस्तत्त्वचीवरपिण्डपातश्यनासनग्लान-प्रत्यय-भै  
40 पञ्चायर्थं धर्मरक्ष्य लेखनायर्थं विहारस्य च खण्डस्तुटित-  
समाधानायर्थं ग्रासनौकल्प प्रतिपादित [ १० ]: [ १० ] यतो  
भवद्दिः सर्वैरेव  
41 भूमीर्णनफलगौरवादपहरणे<sup>१२</sup> च महानरकपातादि-भयादानमिद-  
मभ्यनुमोद्य पालनौयं ।<sup>१३</sup> प्रतिवासिभिरप्याज्ञाय-

<sup>१</sup> Sästri reads *sartra* (*pīḍī*).

<sup>२</sup> The द-stroke does not seem to occur in the original.

<sup>३</sup> Kielhorn expressed his doubt about the reading of this passage in the Mungir plate. But the reading is certain. <sup>४</sup> Sästri reads *m* for *m̄*.

<sup>५</sup> These strokes are meaningless as the sentence does not end here.

<sup>६</sup> The letter *su* is so written that it looks almost like *mu* or *pu*.

<sup>७</sup> Read *vayam* *vijñāpīḍī*.

<sup>८</sup> In Sästri's transcript these two letters are wrongly put at the end of line 37.

<sup>९</sup> Read *Nālandāgīḍī*.

<sup>१०</sup> Sästri reads *rākha* as *yā*; but the letter is very clear on the estampages. See remarks above.

<sup>११</sup> I accept the suggestion of Dr. Thomas (*Ep. Ind.*, Vol. XVII, p. 326, n. 3). Sästri however reads *tintri*. See remarks above.

<sup>१२</sup> Sästri reads *pāla(na)*. But the first letter is *pīḍī* and further *dāna-pīḍī-gaurā-*ṭī** occurring in this context is well-known from other copper-plate grants.

<sup>१३</sup> In Sästri's transcript this stroke is omitted.

४२ वण्- विधेयैभूत्वा यथाकालं समुचितभागभोगकरहिरण्यादिप्रत्यायो-  
पनयः कार्य इति ॥ सम्बत्<sup>१</sup> ३८ क(का)न्तिक-दिने २१ [ १० ]

*Reverse.*

४३ तथा च धर्मानुग्रन्थसनश्चोकाः<sup>२</sup> [ १० ] वहुभिर्वसुधा दत्ता राजभिः  
 ४४ सगरादिभिः [ १० ] यस्त यस्य यदा भूमिस्तस्य तस्य तदा  
फलं<sup>३</sup> [ १६ \* ]

४५ स्वदत्ताम्परदत्ताम्बाः [ यो ] ह[ र ]त वसुन्धरां । स विष्टायाः  
वृमिभूत्वा पिण्डभिः

४६ सह पचते ॥<sup>४</sup> [ १७ ० ] यष्ठिम्बवैसह[स्त्रा]णिः सर्गेः मोदति  
भूमिदः । आचेषा चानुमन्ता च तान्येव

४७ नरके वसेत् ॥<sup>५</sup> [ १८ \* ] अन्यद[त्तां] द्विजातिभ्यो यत्नादत्त  
युधिष्ठिर महीं महीस्तां च्येष-दा-

४८ नाञ्छेयोनुपालनं ॥<sup>६</sup> [ १९ \* ] प्रस्त्रत्कुलकमसुदारसुदा [ ह ]-  
रद्विरन्वैव दानमिदमभ्यनुमोदनीयं । लक्ष्मगास्तद्वित्-सलिल-  
वुहुद- [ च' ]-

४९ चत्ताया दानं फलं परयगःपरिपालनं च ॥<sup>७</sup> [ २० \* ] इति  
कमलदक्षाम्बुविन्दुलोलां श्यमनुचिन्त्य मनुष्यजीवितं च [ १० ]  
सकलमि-

५० दसुदाह्रतं च दु[ धा ] न हि पुरुदैः परकीर्त्यो विलोप्याः<sup>८</sup> ॥  
[ २१ \* ] दक्षिणभुज इव राज्ञः परवलदलने सहाय-  
निरपेक्षः [ १ \* ]

५१ दूलं श्रीबलवर्मा विदधे धर्माधिकारीऽस्मिन् ॥<sup>९</sup> [ २२ \* ]  
अस्मिन् धर्मारम्भे दूलं श्रीदेवपालदेवस्य । विदधे श्रीबलवर्मा  
व्याघ्रतटी-मण्डलाधिपतिः ॥<sup>१०</sup> [ २३ \* ]

<sup>१</sup> Read *santivat*.

<sup>२</sup> Read *Samsana*.

<sup>३</sup> Read *phalam*; Śāstri reads it in the original. Metre : Anushṭubh.

<sup>४</sup> Read *dattātṛa paradattātṛa* rd.      <sup>५</sup> Read *nishkṛhāyām*.      <sup>६</sup> Metre : Anushṭubh.

<sup>७</sup> Read *shankhīm*.      <sup>८</sup> Read *starge*.      <sup>९</sup> Metre : Anushṭubh.

<sup>१०</sup> Metre : Anushṭubh. Read *pālānam*.      <sup>११</sup> Metre : Vasantatilaka.

<sup>११</sup> Metre : Pushpitāgrā.      <sup>१२</sup> Metre : Āryā.      <sup>१३</sup> Metre : Āryā.

52 आसौदगेषनरपालविलोक्मौलिमालामणियुति विवोधितथादपद्मः  
 [ । \* ] ग्रैलेन्द्रवंशतिलको यवभूमिपालः श्रीवौरवैरिमथना-

53 [ व ] गताभिधानः ॥<sup>१</sup> [ २४ \* ] हर्म्यस्यलेषु कुमुदेषु मृणालिनौषु  
 गङ्गेन्द्रकुन्दतुहिनेषु पदन्दधाना निःगेषदित्तु खनिरन्तरलभ्य-  
 गीति [ : ]

54 मूर्त्तेव यस्य भुवनानि जगाम कौत्तिः ॥<sup>२</sup> [ २५ \* ] भूमङ्गे भवति  
 नृप । स्य<sup>३</sup> यस्य कोपाक्रिभिर्बाः सह छदयेहिंयां चियोपि ।  
 वक्ताणामि-

55 ह हि परोपघातदचा जायन्ते जगति भृपङ्गतिप्रकाराः ॥<sup>४</sup>  
 [ २६ \* ] तस्य भवन्नयपराक्रमग्रीत्यासौ राजेन्द्रमौलिगत-  
 दुर्भङ्गिताहि-

56 युग्मः । सनुयुधिष्ठिर-परागर-भीमसेन-कर्णाक्ष्मीनाज्जितयगाः  
 समरायवीरः । ॥<sup>५</sup> [ ॥ २७ \* ] उद्गूतमभ्यरतला-[ द्यु ]धिः  
 सञ्चरन्त्या यस्ते नयावनिरजः-प-

57 टलं पटोयः ॥<sup>६</sup> कर्णानिलेन करिणां शनकम्बितोर्णैः  
 गंगास्यलीमदजलैः गमयाम्बभूव ॥<sup>७</sup> [ २८ \* ] अक्षयपच-  
 मेवेदमभूद्धवन-मण्डलं ।

58 [ कु ] लन्दैत्याधिपस्येव यद्यगोभिरनारतं ॥<sup>८</sup> [ २९ \* ] पौलोमीव  
 सुराधिपस्य विदिता सङ्ख्ययोनेरिव [ प्रौतिः ]<sup>९</sup> ग्रैलसुतेव  
 मन्मथरि-

<sup>१</sup> Metro : Vasantatilaka. Sāstri reads "nugatābhīdhānab."

<sup>२</sup> Metro : Vasantatilaka.

<sup>३</sup> Read *ṣyipasya*. The punctuation mark between *pa* and *sya* is misplaced.

<sup>४</sup> Metro : Praharshīqī. Read *bhrītā*.

<sup>५</sup> Metro : Vasantatilaka. Sāstri thinks that the reading *dhiira* is also possible. But the first letter is clearly *ri* and not *dhi*.

<sup>६</sup> Sāstri reads *talagha(dyū)dhi*.

<sup>७</sup> Sāstri reads *padottham* which is wrong.

<sup>८</sup> Read *śanakam* *rīśrīpāir*=. In Sāstri's transcript *rīśrīpā* occurs instead of *rītirpāir*. I would have expected *śanakāśid* instead of *śanakam*.

<sup>९</sup> Metro : Vasantatilaka.

<sup>१०</sup> Metro : Annashubh. Read-*ratam*.

<sup>11</sup> This reading suggested by Sāstri is by no means certain, but may be provisionally adopted. The first letter looks like *Pri*.

59 पोऽस्त्रीमूर्तिररेवि । राज्ञः सोमकुलान्वयस्य महतः  
 श्रीवर्मसेतोः<sup>१</sup> सुता तस्याभूदवनिभुजोऽग्रमहिषी तरेव  
 ताराह्या ॥<sup>२</sup> [ 30 \* ] माया-

60 यमिव कामदेवविजयी शौदोदनस्यात्मजः स्कन्दो नन्दितदेववृन्द-  
 हृदयः गश्चोरुमायामिव । तस्यात्म[स्य] नरेन्द्रवृन्दविनमत्पादारवि-  
 न्दासनः<sup>३</sup> सर्वोर्बीपतिगर्वंखर्वंणचणः श्रीबालपुत्रोऽभवत् ॥<sup>४</sup>  
 [ 31 \* ] नालन्दागुणवृन्दलुभ्यमनसा भक्तगा च शौदोदनेरुंधा  
 शैलसरित्तरंगतरलां

62 लक्ष्मीमिमां चोभनां । यस्तेनोवतसौधधामधवलः सहार्थ-  
 मित्रश्रिया नानासहुषभिक्षुसहवस्तिस्तम्याम्बिहारः<sup>५</sup> कृतः ॥<sup>६</sup>  
 [ 32 \* ] भक्तगा

63 तत्र समस्तागुद्युवनितावैधव्यदीचागुरुं कृत्वा गासनमाहितादरतया  
 सम्मार्थं दूतैरसौ । यामां(न्) पञ्च विपञ्चितोपरियथोद्देशः

64 निमानात्मनः पित्रो[ङ्गी]कहितोदयाय च ददौ श्रीदेवपालं  
 वृपं<sup>७</sup> [ 33 \* ] यावत्सिम्योः प्रवन्धः पृथुलहरजटाक्षोभिताङ्गा  
 च गङ्गा गुर्वीं

65 धने फणीन्द्रः प्रतिदिनमचलो हेलया यावदुर्बीं । यावच्चा-  
 सोदयाद्री रवितुरग्नुरोद्धृचूडामणी स्तस्तावत्कौर्त्तिरेपा  
 प्रभव-

66 तु जगताम्सल्क्या<sup>८</sup> रोपयन्ती ॥<sup>९</sup> [ 34 \* ]

<sup>१</sup> Śāstri reads Dharmasetoḥ. But the first letter ए is very clear.

<sup>२</sup> Metre : Śārdūlavikṛīḍita.

<sup>३</sup> Metre : Śārdūlavikṛīḍita.

<sup>४</sup> Read tasyām̄ vikṛīḍita.

<sup>५</sup> Metre : Śārdūlavikṛīḍita.

<sup>६</sup> In Śāstri's transcript yam-prārthya occurs wrongly for samprārthya.

<sup>७</sup> Metre : Śārdūlavikṛīḍita. Read nṛipam.

<sup>८</sup> Read ताम् सत्.

<sup>९</sup> Metre : Stagdhara.

## TRANSLATION.

Om ! Welfare !

(Verse 1). May the beatitude attained by Siddhārtha, whose mind is well concentrated upon the cause of others, who is ever making himself accustomed to the Good Path, who having discovered the ways of beatitude for the dwellers of the three worlds by means of supreme exertion has attained Nirvāṇa, and who is the Enlightened one and master of all the stages of Perfection,<sup>2</sup> lead the people of the Lord to welfare which nothing can transcend.

(V. 2). Possessed of unique conjugal fortune, Gopāla became the husband of the Earth, the co-wife of the goddess of Fortune. Even (the deeds of) Pṛithu, Sagara and others came to be regarded as real<sup>3</sup>, only because there was the example of that good king before the accomplished (world).

(V. 3.). Having conquered the Earth reaching upto the sea and considering that his elephants would now be a useless burden (to him) he set them free, and they retiring to the forests met again, with tears, their near and dear ones who had also tearful eyes.

(V. 4). When his innumerable forces moved, the sky crusted over with the dust of the Earth became for a long time a fit ground for the birds to walk upon.

(V. 5). He became cleared of his debt to his ancestors in heaven, by having a son, Dharmapāla, who followed the spirit of the Sāstras, controlled those that swerved from the path of righteousness and kept the castes confined to their respective spheres of duty.

<sup>1</sup> Bodhisattvas are born for the good of others—cf. *Bodhisattvānām pāṇḍitāḥ anyat-karma na kalpate- Śikshāsamuchchaya*, p. 117.

<sup>2</sup> Viz. the Ten Bhumiś. See Mitra, *Nepalese Buddhist Literature*, p. 81.

<sup>3</sup> Cf. *tyāgēṇa yo tyādhatta īraddheyām=Angarūja kathām* in Bhagalpur grant of Nārāyaṇapāla, verse 12.

(V. 6). The Earth in the form of dust took refuge in the undisturbed sky being oppressed by his elephants which wandered about like so many moving mountains.

(V. 7). The servants of that king, who was engaged in uprooting with ease all the wicked ones and in subduing the three worlds, attained liberation in the next world since they kept his company and bathed at Kedāra, performed religious observances at the spot where the Ganges meets the sea, at Gokarnṇa and other (sacred places).

(V. 8). On the conclusion of his world conquest the captive princes, who being (now) released returned to their respective kingdoms after being made to forget all the grudge (they bore against him) by means of various marks of high distinction, remembered the good treatment accorded to them by the king, and their hearts yearned for him out of affection as happens to those banished from Heaven, remembering their past existence.

(V. 9). By that householder, the Lord of the Earth, was taken in marriage the hand of Raṇṇādevī, the daughter of Paravala, the ornament of the Rāshṭrakūṭas.

(V. 10). That pure-souled lady rose above the other members of the royal seraglio by reason of her inherent noble qualities. "Is she an incarnation of the goddess of Fortune, is she the Earth goddess that has assumed a visible shape, is she an embodiment of the king's fame or the tutelary deity (of the royal household)"—Such was the deliberation on which she kept engaged the subjects (of the king).

(V. 11). As from a sea-shell comes forth the precious pearl, so also from that illustrious lady, devoted to her husband, was born a son of beautiful countenance, named Devapāladeva.

(V. 12). Pure in mind, considerate in speech and having purity also in bodily action he inherited the kingdom, free from disquiet, from his father, even as the Bodhisattva, attained the status of the Enlightened one.

(V. 13). When he passed through the Vindhya forest in course of his conquering expedition, his elephants again met

their kindred ones whose tears began to gush forth (at their sight); and in the country of Kamboja, his youthful horses after having crushed the power of rival kings, met again their beloved ones, for whom they had long cherished affectionate feelings and with whom they (now) set up a pleasant neigh.

(V. 14). He has most clearly re-opened the path of charity which was first introduced by Bali the in Kṛīta age, along which walked the son of Bhṛigu in the Tretā age, on which Karuṇa, the lover of friends, set his foot in the Dvāpara age, but which, since the enemy of the Saka had gone to heaven, was closed by Kali in course of time.

(V. 15). He ruled over the Earth without a rival upto the place hallowed by Gaṅgā's descent, the Bridge testifying to the achievements of Rāvaṇa's enemy, the sea which is the abode of Varuṇa and upto that (sea) wherefrom Lakshmī was born.<sup>1</sup>

(Ll. 21-26). Now from his royal camp of victory, situated at Mudgagiri, where the line of various boats proceeding along the course of the Ganges, appears like a series of mountain tops that had been sunk to build a (second) Setubandha; where the brightness of the day becomes darkened by the dense herd of rutting elephants and it seems as if the eternal rainy season has set in; where the sky becomes grey with the dust raised by the hard hoofs of innumerable horses which are brought as presents by many kings of the North; and where the Earth is bent low under the weight of the footsoldiers of the numberless princes of Jambudvīpa (*i. e.* India) assembled to do homage to the Supreme lord (*i. e.* the king);—the devout worshipper of Sugata (*i. e.* Buddha), the Parameśvara, Paramabhaṭṭāruka, Mahārājādhirāja, the illustrious Devapāladeva, who meditates on the feet of the devout worshipper of Sugata (*i. e.* Buddha), the Parameśvara, Paramabhaṭṭāruka, Mahārājādhirāja, Dharmapāladeva, being in good health,—

(Ll. 28-33). commands those that are present, namely, the Rājarāṇaka, the Rajaputraka, the Rājāmātya, the Mahākārtākṛ-

<sup>1</sup> Cf. Badal pillar inscription, verse 5. & Rerājanakāl etc.

tika, the *Mahādanḍanāyaka*, the *Mahāpratihāra*, the *Mahāsāmanta* the *Mahādanḥśūlhasādhanika*, the *Mahākumārānātya*, the *Pramātri*, the *Sarabhaṅga*, the *Rajasthāniya*, the *Uparika*, the *Vishayapati*, the *Dāśāparādhika*, the *Chaurodharanāika*, the *Dāṇḍika*, the *Dāṇḍlapāśika*, the *Saulkika*, the *Gāvulmīka*, the *Kshetrapāla*, the *Kottapālu*, the *Khanḍaraksha*, the *Tadāyuktaka*, the *Viniyuktaka*, the officers in charge of elephants, horses, camels, fleet, those in charge of young horses, mares, cows and buffaloes, the *Dūtapaishanāika*, the *Gamāgamīka*, the *Abhitvaramāṇaka*, the *Tarika*, the *Tarapatika*, the *Gaudas*, the *Mālāvas*, the *Khaśas*, the *Kulikas*, the *Karṇṇāṭas*, the *Hunas*, the *Chaṭas*, the *Bhaṭas*, the servants and others who are not specified here, those dependent on 'his own lotus feet,' the residents, the best of Brāhmaṇas, from the chief among householders down to the Medas, the Andhukas and the Chanḍālas,—

(Ll. 26-28). in respect of the following villages : In the Śrī nagarabhukti— Nandivanāka and Manivāṭaka, circumscribed within their respective boundaries, situated in the Ajapura-naya; Naṭikā, situated in the Pilipiṇkānaya and Hastigrāma in the Achalānaya of the Rājagṛīha-vishaya ; and the village of Pālāmaka situated in the Kumudasūtre-vīthi of the Geyā-vishaya :

(Ll. 33-37). Be it known to you that the Mahārāja Bālāputradeva, Lord of Suvaraṇṇadvīpa, by the mouth of the *dūtakas* (envoys), has informed Us as follows<sup>1</sup> :

"I have built a monastery at Nālandā"—(Accordingly) I have granted by means of a charter the aforesaid villages viz. Nandivanāka, Manivāṭaka, Naṭikā, Hastigrāma and Pālāmaka, circumscribed within their respective boundaries, including grass, pūti plant<sup>2</sup> and pastures, with surface and with mango and madhūka trees, with land and water, with *uparikara*, *daśāparādha*, and police protection, exempt from all forced labour, without being entered by *Chaṭas* and *Bhaṭas*, exempt from all

<sup>1</sup> Cf. Khalimpur plate : *mahādāmantidhipati*. Śrī- Nārāyaṇeराम्याद् *dūtaka-yurārāja-* Śrī-*Tribhuvana-pālamukheno* *vayim=evam* *vijñāpīlab* *yathā* etc. (ll. 49ff.). There should have been the word *vīti* after *vihārab* *kāritab*.

<sup>2</sup> Probably same as *pūtika*; see Bhānuji on Amara II, 48.

dues, with all the taxes due to the Royal family, according to the principle of *Bhūmichchhidra*, for as long as the Sun, Moon and Earth endure and with the exclusion of (those parts of the villages) that were granted to gods and Brāhmaṇas before, and were or are being enjoyed now, for the sake of the increase of my own<sup>1</sup> merit and fame as well as those of my parents—

(Ll. 38-40) for the worship at the aforesaid place, of the lord Buddha-bhaṭṭāraka, who is the eye of all<sup>2</sup> the Virtues including *Prajñāpāramitā*; for offerings, oblations, abode, garments, food, lying and sitting accommodation as well as medicine for the sick and such other purposes, in respect of the Bodhisattvas (installed) there and the Community of Buddhist monks from the Four quarters, comprising the Eight classes of great personages; for the copying etc. of religious texts; and for the overhauling of the monastery when damaged or broken.

(Ll. 42-42). Therefore, you should all signify your approval to this grant and protect it in consideration of the fact that a gift of land brings great merit (to the giver) and its taking away entails the terror of falling into the great Hell and so forth. The inhabitants (of the villages) also having heard my order should obey it and pay regularly their dues such as *bhāga* and *bhoga* taxes, gold etc. The year 39, the 21st day of Kārttika.

(L. 43). There are also verses in praise of Dharma.

[Here follow six of the customary verses, vv. 16-21].

(V.22). In this religious matter, Balavarmman, who was the right hand as it were of the king and who never required the help (of others) in crushing the forces of the enemy, performed the function of the Messenger.

(V. 23).<sup>3</sup> In this religious function, Balavarmman, the lord of Vyāghrataṭīmaṇḍala, performed the service of the Messenger of Devapāladeva.

(V. 24). There was a king of Yavabhūmi (Java), known by the appellation of Viravairimathana, who was an ornament

<sup>1</sup> I. E. of king Devapāla.

<sup>2</sup> i.e. the ten *Pāramitās* or 'transcendental virtues' according to Buddhist texts.

<sup>3</sup> The repetition in this verse of the fact recorded in verse 22 is to be noted.

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of the Sailendra family. The lotus-peta's of his feet were unfolded by the light of the sparkling jewels in the strings around the heads of innumerable princes.

(V. 25). His fame assuming as it were a bodily form travelled throughout the worlds, placing her feet on palaces, lilies, lotuses, conches, the moon, jasmine flowers and snow<sup>1</sup>, and was sung in all the quarters, incessantly and without interval.

(V. 26). When that king bent his brow in anger the Fortune goddesses of his enemies also collapsed along with their hearts. Truly, in this world, those that are crooked invariably get into a variety of ways of effectively striking blow at others.<sup>2</sup>

(V. 27). Of him there was a son Samarāgravīra (by name), who was endowed with a knowledge of the Sāstras, valour and good character, whose two feet were deeply caressed by the hundreds of heads of paramount sovereigns and who acquired as much renown as that of Yudhishṭhīra, Parāśara, Bhimasena, Karna and Arjuna.

(V. 28). The multitude of stinging dust of the earth raised by his army moving in the battlefield and by the wind caused to blow by the ears of their elephants, gradually came down (*i. e.* settled down) from the sky on account of the (rainlike) ichor issuing out of the cheeks (of the elephants).

(V. 29). By his fame the world became eternally deprived of the Dark fortnight and was (thus) comparable to the family of the lord of the Daityas (who had not Kṛishṇa on their side).<sup>3</sup>

(V. 30). The lady named Tārā, who was like Tārā (goddess) herself, a daughter of the great king Varmasetu of the Soma lineage, became the Chief queen of that lord of the earth, just as Paulomi was known to have been that of Indra, Pṛiti that of the Mindborn one (*i. e.* Cupid), the Mountain's daughter (Pārvatī) that of Śiva and Lakshmi, that of Mura's enemy (*i. e.* Vishnu).

<sup>1</sup> Fame is conceived by Sanskrit poets as white, hence its comparison with palaces, snow etc. which are proverbially white.

<sup>2</sup> In this verse the words *bhanja* and *vakra* are used as *blights*. The former denotes both 'defeat' and 'bending' and the latter 'crooked' as well as 'bent'.

<sup>3</sup> There is a *blesha* on *Krishnapaksha*. One of the epithets of Kṛishṇa is *Daiṭyāri*. Just as darkness was made non-existent in the world so also Kṛishṇa was not on the side of the Daityas.

(V. 31). Just as from Māyā was born the son of Suddhodana (*i. e.* Buddha), the conqueror of the god of Love, or Kārttikeya, who delighted the hearts of all the gods from Śiva and Umā, so also from her (Tārā) was born his (Samarāgravīra's) son Bālapūtradeva, before whose lotuslike footstool a host of kings bowed down. He was a past master in lowering the pride of all the lords of the Earth.

(V. 32). With a mind attracted by the excellent qualities of Nālandā and through devotion for the Buddha, and considering also that the fickle goddess of Fortune is as unsteady as the waves of a mountain stream, he who was the Wealth, Friend and Beauty of the Buddhist Community, built at the above place that monastery, which was white with lofty buildings plastered with stucco and where resided the Community of various monks possessed of virtues.

(V. 33). Having on that behalf respectfully sought through ambassadors the aforementioned ~~for the~~ mentioned purposes from king Devapāla, who was as it were the preceptor in the initiation of the wives of all his enemies to widowhood, he through devotion executed a charter and made a gift of them (*i. e.* the villages), for the increase of the welfare of himself, his parents and the (whole) world.<sup>1</sup>

(V. 34). As long as there is stir on the sea, as long as the limbs of Gaṅgā remain trembling on account of the thick plaited hair of Śiva, as long as the lord of the serpents carries unmoved and without effort, the heavy weight of the Earth everyday, as long as the jewel-like crests of the Eastern and Western mountains are rubbed by the hoofs of the horses of the Sun god, so long also may this pious deed endure establishing virtues in this world.

<sup>1</sup> Cf line 37 above where a similar expression is used in regard to Devapāla, the original donor.



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